the author of Mundaka Upanishad reserve the beatitude of
God vision for the pure-hearted. In other words, according
to the Mundaka Upanishad, purity of heart is final and essen-
tial condition of seeing God, and
brahmacharya, tapash»
practice of truth and complete knowledge are the means of
attaining the purity of heart. The same idea is conveyed in
the *Katha* Upanishad. II.-24.

*Section ii.*—"Verse 1. He knows that highest home,,
Brahman in which everything rests, and which shines bright.
Those wise men, who freed from desire, worship the Person
pass beyond this seed *(i.e.,* earthly existence).

*(t* 2. He who thinks on objects of desire and desires them
is born in those places (where these desires can be gratified).
All the desires of him who has given up his desires and knows
his true Self, cease even here.

"3. The Self cannot be obtained by teaching the
Vedas, nor by intellect, nor by a great knowledge of the
scriptures. *He is obtained by him alone whom he elects. To
him this Self reveals his own nature."*

*The very same idea is conveyed in the Katha Ufanishad (Chap.* II-23).

" 4. The Self cannot be obtained by a powerless person^
nor by indifference, nor by mere austerities without detach-
ment (from worldly things). The soul of the wise man who
exerts by these means, enters Brahman, our home.

*l{* 5. Having obtained this, sages are

satisfied with
wisdom, their true self is manifested, their attachment ceases,,
and they become tranquil. Obtaining the Omnipresent
everywhere, those wise men with their minds disciplined
wholly enter into him.
"6. All those ascetics who have properly known the
object of the science of the *Vedanta,* whose hearts are purified
by giving up worldly things, who have gained the highest
immortality, are wholly liberated in the Brahma worlds at
the time of final death.